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ABSTRACT

The document presents background information and activities for use by elementary school classroom teachers as they develop and implement programs on multiethnic education. Multiethnic education is interpreted as the inclusion in the curriculum of study about the heritage and contributions of the culture and ethnic groups that comprise American society. The document is presented in two parts. Part I offers background information on pluralistic education, defines key vocabulary terms, and presents tips for teachers working with culturally different parents and children. Part II, which comprises the bulk of the document, suggests 13 classroom activities. For kindergarten and primary levels, activities involve children in study about physical differences by looking in a mirror and creating self-portrait collages. For middle elementary levels, suggested topics include disadvantages of judging by initial impression, empathy, and immigrants. Activities involve students in puppet shows, role-playing exercises, museum trips, analysis of children's literature, and preparation of a questionnaire about the ethnic background of class members. In the upper elementary grades, students are introduced to personal implications of ethnicity, inter-ethnic exchanges within the school, and evaluation of student and teacher attitudes toward ethnic education. Activities involve students in creating personal and family profiles, compiling questionnaires, interviewing resource people, and presenting oral reports. For each activity, information is presented on objectives, materials, procedure, follow-up activities, and resources. The appendix includes an annotated bibliography and a listing of curriculum materials. (Author/DB)

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Ethnic Heritage Series, Volume 3

FIRST DRAFT, EXPERIMENTAL VERSION

TEACHING ABOUT MULTI-ETHNIC EDUCATION IN THE ELEMENTARY SCHOOL: A PLURALISTIC APPROACH

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INTRODUCTION

This resource hanbook on multi-ethnic education is divided into two parts. Part I gives the reader a background of information on why it is important to understand concepts and theories about multi-ethnic and pluralistic education. In the first part, trends and forces that have shaped minority and ethnic education are discussed, including the definitions of key terms and concepts in ethnic studies, minority studies, and, most currently, multicultural education. This background then leads to tips for teachers working with culturally different parents and children who comprise the diverse ethnic communities of multicultural America.

Part II of the resource handbook presents activities for multi-ethnic education in the elementary school classroom. Practical and teacher-tested exercises at the three general age or grade levels in the elementary school--early childhood and early elementary (ages 4 through 6 years); middle elementary grade levels (ages 7 through 9 years); and upper elementary school levels (ages 10 through 12 years). These activities for multi-ethnic education have been developed through the courses and research in the School of Education and the Center for Teaching International Relations, University of Denver, from 1974 through 1977.

Thanks are due Gary Smith, Teacher Associate at the Center for Teaching International Relations, for his review, criticisms, and help with developing this unit. Contributions to the acti-

vities were made by Shirley Leas, Belleview Elementary School, Englewood, Colorado, and by Cheryl Smith, Willow Creek Elementary School, Denver, Colorado. Alida Stein, Denver, Colorado must be thanked for the use of her poem on "Cultural Dignity." Finally, thanks are in order to Nancy Dille for her review and editing, to Andrew F. Smith for his valuable support and review, and to the entire staff at the Center for Teaching International Relations.

Part I

Background Information on Multi-ethnic Education

What Is Ethnicity; Why Is It Important in the Elementary School Program?

A child asks her parents, "What are our roots? What is my heritage?" Emphasis on television and through the mass media on tradition, heritage, and one's "roots" has heightened young children's awareness of ethnic identification, ethnic differences, and the labels people use for their nationality or membership or heritage in a group.

Today, we know that ethnicity affects almost everyone. Ethnicity affects our behavior in the social spheres of our lives, but also it may affect how we spend our money, how we vote, even where we live or where we go out to dine. Individuals use ethnicity as a filter for forming their own identity and their opinions and attitudes toward others they encounter. Research* tells us that individuals function on a continuum of ethnic affiliation from nonrecognition of one's ethnicity in daily life to an almost complete identification with one's ethnic group in all activities, choices, and designations of self-identification.

Because ethnicity and ethnic affiliation are so central to many people's images and concepts of self-identity, teachers need to be aware and sensitized to the importance of multi-ethnic

*Andrew Greeley (Editor), Ethnicity in the United States. A Preliminary Reconnaissance (New York: Wiley and Sons, 1974). Michael Novak, The Rise of the Unmeltable Ethnics (New York: Macmillan, 1971). Sallie Te Selle (Editor), The Rediscovery of Ethnicity (New York: Harper and Row, 1973). Milton Gordon, Assimilation in American Life (New York: Oxford University Press, 1964). Frederick Barth (Editor), Ethnic Groups and Boundaries (Boston: Little Brown, 1964). M. Glazer and D. Moynihan. Beyond the Melting Pot (New York: Cambridge, MIT Press, 1963).

education as it permeates the elementary school curriculum. Ethnic, as well as racial, identification affects the child's opportunities to learn. That is, requirements or restrictions inherent in the ethnic group a child identifies with may influence his learning opportunities. The child may be a member of a racial or ethnic minority group, what might be termed a visible minority group (Black, Chicano, Native American, or Asian American) and this affiliation may stigmatize a young learner. Or, a child may be a member of an ethnic group, such as Polish American, Italian American, or Irish American, and this may affect the quality of the child's learning experiences. This type of ethnic group membership may particularly be influenced by geographic location, such as resistance in the urban ghettos of Boston, Philadelphia, or New York.

Ethnic affiliation has implications for the teacher's awareness and sensitivities, as well as for the student's group memberships. If we are calling for an awareness of ethnic identification and heritage in education, we must provide techniques for acquiring such sensitivities and knowledge. This is the process that ethnic educators have labeled "ethnic literacy."* Ethnic literacy has been defined as a knowledge of the role and function ethnicity plays in our daily lives, in our society, and in our transactions, locally, regionally, nationally, and transnationally. Ethnic literacy encompasses understandings of intergroup relations and ethnic conflict, as

*James Banks, Teaching Strategies for Ethnic Studies (Boston: Allyn and Bacon, 1975).

well.

Developing ethnic literacy with children and their teachers calls upon us to bring together the traditions of the home and the family with the culture of the school. Ethnic education tries to overcome this lack of recognition of the culture and heritage a child brings to school, a stumbling block that could be one of the most serious educational deficiencies facing us today. It is time that the elementary school takes the initiative and develops linkages between ethnicity and education. It is with this challenge in mind that this resource handbook is prepared for those teachers concerned with the inadequacies in the present school curriculum and how to correct them.

A Common Pitfall: Differentiating Multi-ethnic Education from Teaching about Minorities

In recent years many teachers have made concerted efforts to include activities that involve the study of minority groups in their programs sometime during the school year. Materials have been developed at all grade levels to teach about Black Americans and Native Americans and their contributions to our society. This curriculum material usually fits appropriately in social studies, or occasionally with language arts or reading activities.

Since 1972 some reading materials and social studies textbooks have been revised to include references and pictures of Blacks, Native Americans, Asian Americans, and most recently Mexican Americans. Supplementary materials, such as filmstrips,

films, and study prints, include information on Black Americans and American Indians. But this inclusion is not multi-ethnic or multicultural education nor the consideration of ethnicity in the curriculum. Rather, this is the recognition of the contributions to American life of some other groups of people than the "majority," white, Anglo-Saxon Protestants who have traditionally been assumed to represent the culture and heritage of our country.

What, then, is multi-ethnic education? It is the recognition and, hence, the inclusion of the heritage and history, the traditions and customs, the language or linguistic style, the contributions and the current on-going life style of the many cultures and ethnic groups that comprise American society. In our schools, especially at the elementary-grade levels, we need to provide more than the dominant or majority perspective. This means that in the teaching of reading and the language arts, history, geography and the study of social life that we label social studies, math and science, music and art, elementary-school teachers should be conscious, aware, and knowledgeable of multi-ethnic approaches. These multi-ethnic approaches include the processes of perception of human differences and commalities and the ways we deal with people.

Too often, minority studies at the elementary-school level have taken on superficial and suprious forms. This could also prove to be a pitfall when including materials about the many ethnic groups in American life--Italian Americans, Greek Americans, Irish Americans, Arab Americans,

and so on.

A common pitfall in this context is to list only the heroes or well-known personalities of the ethnic or minority group. This tendency toward hero-proneness, whether the heroes are historic persons or contemporary sports figures, gives children an idealistic and distorted view of the ethnic group. A hero-based approach encourages stereotyping, as well. Those people are all good athletes, great runners, or outstanding politicians--whatever the model or hero chosen. Also, hero-worship usually highlights only the contributions of the well-known men of the ethnic group, since our society historically has left out the work and contributions of women--women of all ethnic or minority groups as well as women of the dominant group.

Another common pitfall in ethnic education is the superficial expression of attention to one ethnic group by teaching the children a Mexican dance step, making Japanese kites on the appropriate day in Spring to celebrate Boys Kite Day, or holding a soul food day in the lunchroom during Brotherhood Week in February. With this type of tokenism, teachers delude themselves into thinking they have incorporated ethnic studies into their curriculum, when actually all that has occurred is brief recognition of some quaint and colorful custom of a specific nationality. This pitfall also tends to focus on the most profound differences between "them" and "us," on the bizarre rather than on the everyday patterns and life of a group.

What is really needed in the inclusion of ethnic customs and rituals is what lies behind the overt acts and expressions.

What does the dance, the artwork, or the special food mean in the context of the culture and tradition, the heritage and the daily life of the group that holds that practice? And how does this custom compare and contrast to what is commonly expected in American life?

Thus, we no longer see the school in America as an agency for implementing the "melting pot" doctrine or the idea that we were all Americans and could be melted down into one homogeneous group of people. Rather, with the resurgence of the "new ethnicity,"* we find our political and social leaders calling for cultural pluralism where diverse cultures and subgroups live together with mutual respect and understanding. Although we recognize that there are other approaches, cultural pluralism provides a more accurate lens for looking at ethnicity. Ethnic education in the classroom should help to develop an acceptance, appreciation, and empathy for the rich cultural and linguistic diversity in America.

Essentials of Ethnic Education

It is necessary to begin teaching about ethnicity with a sense of one's own ethnic and personal identity, sense of self-awareness and positive acceptance of one's group affiliation. One's unique likes and dislikes must be recognized by the teacher before ethnic education can occur in the classroom. This means

*Judith Herman (Editor), The Schools and Group Identity (New York: Institute for Pluralism, 1974). Michael Novak, The Rise of the Unmeltable Ethnics (New York: Macmillan, 1971).

that the teacher must be aware of how he or she was socialized as a child and young adult, what values and customs were internalized and continue to be followed as the result of personal and group affiliations. Teachers need to accept their own ethnic identity and feel comfortable with it and, then, respond positively to individuals who belong to other ethnic groups. This is a process, an on-going lifelong process.

We are rapidly moving toward an American group life that is characterized by cultural diversity and the widespread support of cultural pluralism in every sector of our society--in social, economic, political, religious, and educational spheres. We have rejected the idea that it is necessary to assimilate immigrants and foreigners who come to live in the United States permanently, to absorb them into the "American way of life," as though there is only one way to be an American. The ethnocentric views of these extreme patriotic groups, calling for an America First or Nativist perspective, have been largely replaced by policy makers who see Americans living in a global context and a world society.

What has happened to Americans as they pass from generation to generation, leaving their immigrant experience to a past heritage, is that they become acculturated. Acculturation influences people to change and reshape the customs and patterns of behavior they have practiced to incorporate new and different folkways. Interesting and colorful customs that blend traditions and cultures come into being through the process of acculturation and cultural diffusion.

This is what is occurring in America today. It leads us toward a culturally pluralistic society, a society that values the traditions and practices that are uniquely Polish American, Italian American, Jewish American, Mexican American, etc. American ethnic groups with ties to nations around the globe are still uniquely American, even though they had their origins in a heritage far from United States boundaries. The process of acculturation, the subtle changing of ways and traditions can be experienced by ethnic groups that had their origins in the United States--the Native Americans--as well.

How can we express these complex ideas to elementary school children? Here is a beautiful poem, written by Alida Stein, educator and poetess, to present these concepts in ethnicity and intergroup relations for adults and children. While the ethnic groups presented in the poem represent the Spanish, Mexican, and Indian heritages of the American Southwest, the ideas developed apply to all ethnic groups.

CULTURAL DIGNITY*

Copyright poem was removed by ERIC.

By Alida Stein
Denver, Colorado

*This peom has been published in E. King, The World: Context for Teaching in the Elementary School. (W.C. Brown, 1971), pp. 28-29, now out-of-print. All rights to the book have been returned to Edith King, University of Denver. If it is necessary, permission to publish this poem by the poetess, Alida Stein, can be obtained from E. King.

This poem has been made into a filmstrip which is available to teachers and to schools. The poetry which forms the audio

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portion of the filmstrip has been augmented by an original musical score. The visuals are striking and stunning photographs of folk artwork from museums across the country, including the International Folk Art Museum of Santa Fe, New Mexico; the American Indian Institute of Arts and Crafts in Santa Fe, New Mexico; the Museum of the American Indian, New York; the Denver Art Museum; and the Museum of Anthropology, Mexico City, Mexico. This filmstrip, titled, "Cultural Dignity" is part of the multimedia kit, World Awareness for Young Children (New Rochelle, New York: Spoken Arts, Inc., 1973).

Copyright poem was removed by ERIC.

Definition of Some Key Terms

The background information about ethnicity and the teaching of ethnic education, that has been presented for you in this handbook, has raised some specialized terms and concepts. It is important that the teacher has a good grasp and understanding of these words or terms that appear repeatedly in writings and discussions of ethnicity and ethnic group relations. These key concepts have been discussed in the material you have just read and their meanings have been placed in context for greater clarity and understanding.

These ideas or terms include words like assimilation, socialization, enculturation, acculturation, cultural pluralism, cultural diversity, the "melting pot" theory, and ethnocentrism. But, it is helpful to have key terms and definitions placed together in a handy list for reference when teaching about ethnicity in the dynamic interaction of one's classroom setting.

These definitions are drawn from sociological and anthropological literature and were chosen from among several and varying definitions for each of the following concepts. One always treads on difficult grounds when attempting to present "definitive" definitions, especially in the social sciences. Yet, it is helpful to have terms clearly in mind for use with activities in the classroom.

Ethnicity: A sense of peoplehood, a sense of commonality derived from kinship patterns, a shared historical past, common experiences, religious affiliations, language or linguistic commonalities, shared values, attitudes, perceptions, modes of expression, and identity.*

Ethnic Identity: The personal dimension of ethnicity or how one identifies oneself. A person is an ethnic if he or she chooses to be called an ethnic.

Ethnic Group: A group of people within a larger society which has a common ancestry and history.**

Ethnic Minority Group: An ethnic or racial group that has unique physical characteristics which makes its members easily identifiable and, hence, they often become victims of discrimination.***

Cultural Pluralism: The process by which a variety of ethnic cultures have been able to share in the common expression of American culture and ideals.

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*Otto Feinstein in "Why Ethnicity," The Ethnic Studies Reader, Edited by D. Hartman (Detroit: Wayne State University Press, 1974), p.2.

**Peter I. Rose, They and We: Racial and Ethnic Relations in the United States, 2nd edition (Random House, 1974). Frederick Barth (Editor), Ethnic Groups and Boundaries (Little Brown, 1969).

***Banks, op cit.

Cultural Diversity: The condition of wide diversity and differences within and among ethnic groups. Such factors such as social class, occupation, and life styles affect cultural diversity.

Socialization (Enculturation): The dynamic process of internalizing the values of one's group of people. Socialization is a lifelong process.

Assimilation (sometimes called "the melting pot" theory): The absorption of a group of people or a person into the major group or the society. The giving up of unique and particular ways and mores to practice the ways and tradition of the majority.*

Acculturation: The subtle process of taking on new cultural traits and folkways when interacting with new and different groups of people.

Ethnocentrism: The attitude that one's traditions, customs, language, and values are the only way of doing things and that all others' ways (including language) are inadequate or even wrong.**

These definitions, presented here, are for the teacher's use and knowledge. Upper-elementary-school children, ages 9 to 12 years, will probably be abe to use and comprehend the concepts of

--ethnic group
--ethnic identity
--what it means to be in a minority group
--being prejudiced or experiencing prejudice
--what it means to have diversity, differences that are equally valid, in a group of people or the idea that everyone does not have to be doing or following exactly the same practices and customs.

Younger-elementary-school children, ages 6 to 9 years, will mention related ideas or words like "ancestors," "customs," "immigrant," and "prejudice" when a discussion about ethnic groups is undertaken. The teacher should explain, elaborate on, and interpret the terms we have listed above, rather than assume

*Peter I. Rose, op cit.
**Milton Gordon, Assimilation in American Life (New York: Oxford University Press, 1964).

that these ideas are too complex or beyond the intellectual capacity of young children's understanding. Experience with the teaching of ethnic heritage studies in elementary-school classrooms reinforces our opinions that young children can comprehend and understand what ethnicity means, especially when it is part of their daily lives.

With very young children (ages 4 to 6 years) in the early childhood setting, the use of concrete examples, illustrations, and direct experience can be emphasized when discussing ethnicity. Teachers of young children should try discussion and experiences in ethnic education, however. Too often, early childhood teachers feel that such subjects are far beyond the comprehension of four- to six-year-olds, and so they dismiss the possibilities for any type of experiences or activities on a topic like ethnic education. In this handbook, activities in ethnic education are presented for four- and five-year-olds, as well as for children in the total range of the elementary-school years.

Tips for Teachers Working with Culturally Different Parents

Listed on the pages that follow are suggestions and strategies that teachers can use with students from culturally diverse backgrounds. They involve working with parents by asking for cultural information. These teaching "tips" will enrich the pluralistic and multicultural nature of the classroom or school setting and provide the background for genuine pluralistic

education in American schools.

1) Learn each child's name, first and last, using the pronounciation of the child's family or home setting. If pronouncing the name is difficult, practice it before class. Do not be reluctant to ask the child's parents to help you learn the accurate and authentic way to say a foreign-sounding name. For too long we have been Anglicizing children's names in American schools to the point of destroying their self-image and positive sense of family pride. Names like Culberto become "Joe" and Refugio turns into "Ruth." Parents cherish the names they give their children. Often, the name is part of a family heritage and tradition. Teachers should be continually aware of this fact and make it a basic tenant of their skills as teachers to call each child by the name he or she bears.

2) If the children in your class or group come from families that speak a language other than English, learn some phrases, sayings, or expressions in that language and use them in the classroom whenever possible. If you have no children from homes speaking a foreign language, choose a language of your preference and use some phrases from it in your classroom.

3) Try to provide written materials--storybooks, newspapers, magazines, letters, or numbers--or label objects in the room in languages other than English. Discuss these materials and labels, integrating them appropriately into the assignments and lessons for reading, math, social science, art, and music.

4) Learn about holidays and festivals that are unique to the ethnic groups represented by your pupils, and take

advantage of the activities in your curriculum and program. For example, find out from parents about special Mexican holidays if you have children of Mexican-American background, Jewish holidays, Arab or Muslim festivals, Japanese or Chinese celebrations, and so on. Ask the parents how these holidays and festivals are celebrated by the ethnics in the United States who derive their heritage from these various backgrounds.

5) If you know that the parents of your children speak and read a language other than English, send notes and notices home to parents in both languages, for example English and Spanish. Someone from the community can help you with the language translations. Send the bilingual notices to all, both English-proficient and non-English-proficient parents, then all those involved will be aware of your actions, attitudes, and thoughtfulness.

6) Whenever possible, integrate other languages and cultural customs into your daily program, especially in music and art activities. Have the children learn songs in different languages. Find artwork posters, fine art, and folk art of a variety of cultures and ethnic groups and display them in your classroom. Plan arts and crafts activities that are representative of a variety of ethnic and cultural groups in American society.

7) Sometimes disruptive behavior and stereotyping occur surrounding the use of particular words or language. Understanding that a child's language or dialect is as perfect a linguistic system and as valid a means of communication as the teacher's standard English speech is helpful in avoiding stereo-

typing of this kind. Make it a practice to continually demonstrate your respect for other cultures, other languages, and other peoples' customs and traditions.

8) When feasible and practical, utilize parents as resource personnel, consultants, volunteer assistants, and sources for expertise and support. Continually encourage the children to invite their parents to contribute to the school programs and to your classroom activities. Make parents feel that your classroom is open for them to provide demonstrations of their talents and their special training or expertise. For example, as you begin to notice stimulating, meaningful, perhaps unique traditions and customs that you feel would enhance the activities in the classroom, send out little feelers to the children involved, such as: "My, I'd like to know more about that." Or, "Would your father, (brother), (sister) be available to tell us about that?" You will be surprised how these remarks, if presented in a sincere manner that expresses genuine interest in the child's family patterns and customs, will bring rapid response from the children and their families.

As you receive responses to your initial overtures, schedule class time for your resource people. Use consideration and careful thought about optimum time for presentation, both for the parent or other relative and for the children in the classroom. This may take much manipulation of schedules of the school program on your part, but generally the results are worth the trouble you take. For instance, think about when the children will be most receptive and attentive to a

visiting resource person (or parent). This usually is not the last half-hour in the afternoon, or just before the lunch period. Try to negotiate with the resource person to find an appropriate time for him or her, as well as for the children. Prepare your class in advance. Don't suggest to the parent, "Just drop by when it's convenient." Make both the resource person and the children feel that this is an important event. Plan well and carefully and consider the follow-up activities also. The resource person will feel you really care and that he or she has something important to contribute to the learning situation. The children will recognize the contribution to their program, as well.

9) Consider using audio-visual aids with and for the parent or resource person. Usually a classroom resource person has no objection to having the presentation tape-recorded, even video-taped. It is just good manners to ask first, however, if you would be allowed to do so. Recording the event is very valuable. It can be played back for reference and reinforcement later. Further, the resource person is usually flattered that you consider the material so important that you wish to record it for later use. Many resource persons like to utilize audio-visual aids, particularly slide projectors and tape recorders, occasionally a movie projector. Try to arrange to have the equipment on hand in your classroom when the person comes, if the resource person doesn't bring personal audio-visual equipment.

10) Remember to follow up the use of your parents and resource persons. It is important for the teacher to utilize

and expand upon the information and experiences the children have received from parents and classroom guests. Discussions, writing short stories, drawing pictures, making a mural, collages, diorama, writing thank you notes, dramatizations, putting on student programs, playback of recorded materials made during the occasions--all are techniques for follow-up activities utilizing the parent's or resource person's information and materials. Do not overlook contrasts and comparisons of opinions, ways of acting, customs, tradition, languages, foods, and clothing. Our value system suggests that we hold discussions in a fair and open environment. So, allowing comparisons to develop should add to children's knowledge and acceptance of others and not create a deleterious, judgmental climate.

11) This leads us to a consideration of some pitfalls and problems the teacher can encounter in utilizing parents and resource persons from the community. Here are some cautions about using resource persons and others from your community.

a) If you recognize an inflammatory situation that is getting intense, do not rush into incorporating the individuals involved intimately in the situation in your classroom activities. If you wish to consider the problem area as part of the curriculum, try to choose knowledgeable but neutral figures associated with the event, situation, controversial group, or other problematic aspect of the topic, or postpone discussions and presentations for a later date when "things have cooled off." An avoidance of controversy is not being advocated, rather discre-

tion and careful analysis of an explosive issue are suggested to give optimum timing for its inclusion in the classroom program during the school year.

b) Another caution we wish to pose is the "other-side-of-the-coin," the "queer people with quaint customs" syndrome. Bringing the customs, traditions, patterns, and preferences of the children's family or the neighborhood setting into the school can provide enriching and rewarding experiences if adroitly and empathetically handled. But, the whole program of activities can be sterile, reinforcing ethnocentric prejudices, and it can actually be psychologically damaging for some of the children if not planned and organized in an open, sincere, yet astute manner. You can see how a colonialistic, condescending stance could be all the more devastating and rejection-filled for the children who are affiliated with the ethnic, national, or racial minority group represented in the local community. The teacher would be defeating the very purpose of the cross-cultural, cross-racial or multi-ethnic experience planned, if the activities are allowed to take on the condescending "aren't they quaint" demeanor that at times does characterize simulated fiestas, luaus, or other ceremonies.

c) How can one avoid falling into this situation of appearing insincere, hypocritical, and colonialistic when presenting the traditions, celebrations, and customs of ethnic groups from the school community? It is suggested that, first of all, you and the other teachers planning the event locate appropriate parents and become as knowing and informed as

possible about the ethnic group or groups involved. Do not be snoopy, but be genuinely interested in the traditions, history, and meaning of the group's practices. This takes time, energy, and a distinct desire to reach out to others, but it is entirely necessary for worthwhile and effective interaction. It is the very superficiality of the "tourist approach" (just passing through to see the natives) that produces the "queer people with quaint customs" syndrome. The caring and committed person wants to know about others and is sincerely interested in their responses, needs, and views. So, too, should the teacher planning to use the school's ethnic community resources practice optimum interpersonal relations.

12) Sometimes there are unplanned or unexpected outcomes. It happens on occasions that although one has carefully and thoughtfully planned the use of parents from the ethnic groups in the community, unexpected and problematic situations result during or after the activity or visit to the school. In our complex and multifaceted society, it seems more and more probable that disturbing, unplanned outcomes are apt to occur. In advising you on how to handle problematic situations resulting from using parents from the school's ethnic communities, it is suggested that you should stay calm and analyze the situation before jumping in to take sides or provide quick solutions. Sometimes the tension resolves itself and proves to be a temporary misunderstanding by one party or the other. But, if the situation continues to look threatening and detrimental, growing in proportions so that some action seems called for, try

to provide a neutral setting where grievances and misunderstandings can be aired and the problems of the occasion openly discussed. Hopefully, some resolution can be achieved.

Part II

Activities for the Multi-ethnic Elementary School

Section A

For Kindergarten and Primary Levels

29

Title: LET'S LOOK AT OURSELVES

Introduction:

Obtain a large mirror, sturdy enough to place safely in a prominent position in the classroom. Use the mirror to initiate conversation and discussion of individual characteristics, so that the children can compare skin, hair and eye color, general physical stature, shape of faces, texture of hair, and so on. It is very important that the teacher acknowledge differences, but keep the conversation firmly on a positive basis with approving comments so that no child feels demeaned or devalued for the particular physical characteristic he or she holds.

We realize that this is rather a unique and innovative activity for teachers of young children, since, for so many years, we have stressed commonalities not differences among children. Teachers have been urged to ignore differences in skin color, hair texture, size, and stature to the point that it has seemed forbidden to hold such discussions as we are suggesting here with groups of children--at any age level.

We feel this attitude about not discussing and noting physical differences among young children, is erroneous and mistaken. Children recognize and are aware of differences at an early age (See Mary Ellen Goodman's Race Awareness In Young Children, Macmillan, 1952), especially skin color, hair textures, height and weight.

Objectives:

To help young children discover their own unique physical characteristics in comparison to other children. Some young children have few opportunities to look in a mirror and find out what they really look like. In some homes, mirrors are placed at heights appropriate for adults, while young children never get to look at themselves in the mirror or are not encouraged to find out what they look like.

To encourage children to feel their physical characteristics--i.e. skin, eyes, hair, figure--are attractive, accepted by others, and equally as pretty or handsome as other children their age.

To create a general atmosphere of acceptance and recognition for each child in the group.

To provide preparation and background for further activities that focus on self-awareness, self-identity, and self-acceptance.

Materials: One large mirror that can be placed easily in the classroom.

Procedure:

1. Place the large mirror in a central and convenient location in the classroom. Gather the children around the mirror in a semicircle formation. If you have a class size of more than 18 to 20 students, it is suggested that you do this activity in two or even three groups of children. It is important that each child have a turn at viewing himself or herself in the mirror, full-length and for enough time to really examine and consider physical characteristics. If you have a highly active child or several children with short attention spans, plan to have such children included in smaller groups of only 6 to 8 members. An average-sized group for such an activity as we describe here is about 10 children.

2. Begin the activity by having the children look at the teacher closely, observing skin color, hair color and texture, eye color, stature, and so on.

3. Have each child in the group stand in front of the mirror and examine his or her features. Encourage the child to comment on details such as skin color, eye color, hair color and texture, with comments and reactions from the group of children. Again we stress that the tone and atmosphere of the group discussion has to be kept on a positive and supportive level.

4. After each child in the group has had the opportunity to view and examine his or her features in the mirror and for the group to react and comment, be sure to close the discussion with positive and approving comments.

5. Then, move on to one (or more) of the suggested "follow-up" activities immediately or on the next day, as appropriate for the classroom schedule and program planning.

Follow-up Activities:

1. Have magazines available, with scissors and paste, and plain sheets of paper, 11 x 14 inches or longer. Tell the children to search through the magazines for people or children with different faces, differing heights and figures, different hair styles and so on. Have each child make a collage or make one large collage to which the group of children contribute. On a large sheet of chart paper you can put a title such as "People Come in All Shapes and Sizes" or "Let's Look At People" or a title you compose, and then have each child paste the pictures chosen on the large mural or collage.

2. Obtain a number of well-conceived and well-written early childhood multi-ethnic books, both picture books and story books to read with the children and for the children to peruse themselves. We present here a list of recommended books, annotated to assist you in your choices. All of these books for young children have been carefully selected because of sensitive and insightful ways the contents portray young children of various ethnic backgrounds. The child's self-concept, awareness of self and positive self-image is the deep concern of each author and illustrator in the list of books recommended here. We feel that these children's books will encourage youngsters to become aware of their own identity, their own racial and ethnic heritage in positive and useful ways which will bring meaningful content to the multicultural curriculum.

Resources:

The books listed below were compiled and annotated by Carrie Washut. This material also appears in selected sections of Appendix A "Books for Young Children in a Pluralistic Society" pp. 307-313 in Stevens, J. and King, E. Administering Early Childhood Education Programs, Little, Brown and Co., 1976. And, I have permission to use these annotations from my own book.

Adoff, Arnold. Black Is Brown Is Tan. New York: Harper and Row, 1973.
Illustrated by Emily McCully.
One of the few children's books showing a mixed, black-white family. It is illustrated in full color, and

relates a simple story of a black mama, a white papa, and the two children. The text is done in an offbeat poetic style with no real sentence structure, but relates a theme of love, warmth, and humor to follow the pictures. Skin tone colors are compared to concrete things, and the idea of white milk and chocolate milk is used to show the difference in papa and mama. Rather a delightful approach to the situation, and an entertaining one.

Blue, Rose. I Am Here - Yo Estoy Aqui. New York: Franklin Watts, Inc. 1971.
Illustrated by Moneta Barnett.
This touching story tells how Luz, a little Puerto Rican girl, feels her first day in the strange American kindergarten. Not only does she dislike the cold city weather, but when she goes inside she does not understand the strange words everyone says to her. She finds a lady who helps her to understand, and speaks Spanish for the other children, many of whom also speak it. After school she plays in the strange snow with friends. The full-page pictures display a multi-ethnic classroom, and are very appealing. Small children could identify with their fears, yet would enjoy the story.

Church, Vivian. Colors Around Me. Chicago: Afro-Am Company, Inc., 1971.
Illustrated by Sherman Beck.
This readiness book for kindergarten and first grade is based on a self-image concept through associations with racial group identification. Each page pictures a child and a concrete object which is compared to the child's skin color. The objects are pleasant, and most are familiar to young children. Pictures are large, full page, and full color. The words "Black," "Afro-American," and "Negro" are explained. There is very little text, with no story development, simply the presentation of the colors of people. Part of a complete "Colors Around Me" kit.

Keats, Ezra Jack. Apt. 3. New York: The Macmillan Company, 1971.
Illustrated by author.
Sam and his little brother Ben hear a lovely harmonica playing, and go to search out its origin in the apartment house. They discover that it comes from the blind man in Apt. 3. Although they are afraid, they venture in to speak to him, and they soon become friends. Like many of Keats' books, this presents a city minority child in his own world. The text is somewhat suspenseful, very enjoyable, and the illustrations are grand. Other Keats' books showing minority children are: The Snowy Day, A Letter to Amy, A Whistle for Willie, Goggles, all excellent!

Larris, Ann. People Are Like Lollipops. New York: Holiday House, Inc., 1971.
Illustrated by the author.
A wise old man once said, "People are like lollipops." This little book examines what the old man said, and shows how, like lollipops, people are different. Different sizes, shapes, colors and wrappers are illustrated in lollipops and people in a very simple and comical way. Although it is a very basic book, and expresses no actual racial thoughts, it is a good book to show very young children the concept of differences in people.

Merril, Jean and Frances Gruse Scott. How Many Kids Are Hiding On My Block? Chicago: Albert Whitman and Company, 1970.
Illustrated by authors.
This charming little story, written in rhyme, has a short-legged sister named Annabel Lee as the heroine. All the children in the city neighborhood, which represent several ethnic groups through their names and the illustrations, are hiding in the area. Annabel Lee's brother is trying to find them, laughing about how easy she will be to find. But all the children end up searching before they find Annabel Lee. Besides its multi-ethnic flavor, the story is simple and has a plot which a small child will be able to enjoy--the littlest being the winner.

Orbach, Ruth. I'm Dan. New York: Charles Scribner's Sons, 1970. Photographs by George Pickow.
Full page photographs of many different children show how many Dans there are. Several ages, as well as ethnic groups, are represented with very short bits of text explaining what each Dan likes to do. Both country and city children are included, but no direct attention is called to the racial differences. The photographs are interesting, and it makes up a rather nice picture book for small children.

Simon, Norma. I Know What I Like. Chicago: Albert Whitman and Company, 1971.
Illustrated by Dora Lader.
Introducing a young child to the concept of preferences is the object of this little book. Through the expressive illustrations children of various ethnic groups voice their likes and dislikes. Some are similar, and some are different. Small children could easily relate to the idea, and many would have experienced the situations created in blacks, whites, and reds. The ethnic overtones only help a child to realize that preferences are an individual thing, and unique to each child or person. A delightful learning and experience tool.

Solbert, Ronni. I Wrote My Name on the Wall. Boston: Little, Brown and Company, 1971.
Photography by author.

Large photographs make up every page with a short bit of text, or a poem to emphasize the picture. All the photographs center around city children, their feelings and activities. Most ethnic groups are represented, and there is no attempt to change their actual environments. This picture book seems to capture many aspects of a city child's life.

Stone, Elberta H. I'm Glad I'm Me. New York: G.P. Putman's Sons, 1971.
Illustrated by Magery W. Brown.
In this small poetic book a little black boy explores his city neighborhood thinking of all the things he might want to be. He finds real joy, however, in just being by himself. The various body parts are introduced, as well as some fun ways to use them. The sketchy black and white illustrations show a multi-ethnic neighborhood. The theme of the book seems to be one of self-pride, and is covered in a way that most small children will understand and enjoy.

Thomas, Marlo (originator), Francine Klagbrun editor. Free To Be You And Me. New York: McGraw-Hill Book Company, 1974.
This collection of stories, songs, poems, and pictures exposes the child to a variety of situations. Although the purpose was mainly for the feminists, there are many selections that include multi-ethnic groups of children and the entire concept is a fun way to see childrens' everyday lives. The pictures and photographs capture many different feelings and children. This book, available in paperback, would be enjoyed by children of many ages and adults.

Title: "IT'S ME!" Self-Portrait Collages

Introduction:

This activity can be particularly useful and revealing to you, the teacher, about your children's personalities and self-concepts. Whether you have engaged in the "Let's Look at Ourselves" activity or not, having the children create self-portraits will prove a meaningful classroom experience that has subtle ethnic and racial implications, if you are aware and sensitized to their existence.

Objectives:

To provide an open, free-choice setting for children to create expressions of their self-conceptions.

To provide opportunities for small muscle activities such as cutting, pasting, designing, and organizing with scissors, paste, and colored construction papers.

To allow children an outlet and means of expressing their inner feelings about themselves physically and emotionally.

To create an opportunity for the teacher and other adults involved with the children to gain new insights and awareness about personality development, self-identity, and self-concept.

Procedure:

1. Give each child a piece of construction paper at least 8" x 11" in size or larger of neutral color, such as manila colored, pale green, or white. Also provide scissors and paste, but do not provide crayons or pencils. In fact, urge the children to put away out-of-sight all crayons and pencils. Place pieces of colored construction paper, large and small, scraps and full sheets, in a convenient location on tables for easy access.

2. Instruct the children that the "rules of this game" are to create or make a portrait of themselves using as many pieces, rather than colors, of paper as they choose. Suggest that they design the features, body parts, and clothing by using scissors and then pasting the parts together, rather than trying to draw themselves. (The power in revealing self-concepts and feelings in this

activity comes from the use of scissors and the construction paper in a collage rather than the more traditional method of drawing a self-portrait, using crayons or a pencil and coloring in the drawing with the crayons.)

Follow-up Activities:

You can collect the collages and display them appropriately in your classroom. But, be sure to examine each self-portrait carefully. Here are some aspects to look for:

What colors of construction paper has the child chosen to represent skin color? Does this accurately reflect the child's racial or ethnic background or is it some bizarre color such as green or purple? Psychologists have pointed out that children who wish to deny their racial identity and skin color often portray themselves with bizarre colors rather than in the authentic hue or skin color.

How large or small has the child portrayed the total figure created? Is the image small or located on one side of the larger base paper or does it fill up most of the sheet? The size of the total figure can be revealing about the child's positive or negative self-concept.

How detailed is the child's self-portrait? How accurate and true-to-life are these details? You will find that some children create collages which are remarkably accurate and detailed, while other children put together pictures of themselves which appear farfetched and bizarre. Notice, also, whether the child creates only the face or head for the self-portrait or develops a collage including the entire body and even perhaps objects, a scene, or pets in the picture.

Section B

For Middle Elementary Levels

Title: DON'T JUDGE A PACKAGE BY ITS WRAPPING*

Introduction:

The activity begins with two simple demonstrations or examples to show children that things--i.e., packages and books--are not what they would seem to be at first encounter. The analogy here is that the same is true with people. The teacher prepares two packages or presents. One package will be beautifully wrapped, in enticing paper with coloful ribbons and possibly other decorations or "tie-ons." The other package will be plainly wrapped and tied with string or twine, in distinct contrast to the first package. The contents of the beautifully wrapped package should be items of little value, things that children would not find much fun, while the contents of the plainly wrapped package should be something your group of children would value highly.

The same considerations should be used when picking three books to be displayed. The three books should be unfamiliar to the children. These books should be of different types, on differing subjects, and of a variety of difficulty in reading levels. Take care to choose books whose covers do not necessarily indicate their contents or subject.

Objectives:

To help children understand that they cannot always judge things or people by first appearances or initial impressions.

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*Shirley Leas, Belleview Elementary School, Englewood, Colorado, assisted in developing this activity.

To provide a springboard for discussion about appearances, attitudes, and values.

To familiarize students with what words, such as prejudice, dislikes, differences, distrust, and appearances, mean when applied to themselves and to other people.

To provide opportunities for children to examine their c[illegible] identities and to compare their families and their preferences with children of other families.

To create opportunities to role play situations where personal likes and dislikes are expressed.

Materials: Student handout, "All about Me--and Others"; two wrapped boxes and something to put in them; three books

Procedure:

1. Introduce the activity with the packages and the books, encouraging the children to react and comment on their choices. Make an accounting of the children's preferences for the packages and for the books, putting the results on a large piece of chart paper or on the board for everyone to see.

2. Open up the packages with the children and let them express their reactions to the contents. Then, do the same thing for the books.

3. Relate the situation of the packages and the books to a similar situation of people. Use terms such as alike or similar, prejudice, dislike, or distrust with regards to people. Ask the children why one might distrust another person if one doesn't know that person. As the children discuss their ideas and feelings, try to list as many as you can on the board or on chart paper for later reference.

4. Pass out the student questionnaire "All about Me--and Others." Have the children complete the questionnaire. Discuss the children's responses. Role play some of the following suggested situations.
   a. A new child in the school who appears different from the other children is placed in your class or in your group. How do you react?
   b. A new child comes into your group and the other children are not accepting and helpful to the newcomer.
   c. A new child comes into your group and the other children are accepting and helpful to the child. Be sure to encourage group discussion.

5. Collect the questionnaires and read them over. The responses are certain to provide the teacher with important insights and useful information about the children in the class.

Follow-up Activities:

Return the questionnaires to the children and have them discuss their responses and reactions several days later. See if they come to the realization of what the demonstration with the packages and the books was attempting to do.

Ask the children how they responded to the item "I am." Some will have put their name in the blank provided; others will have responded with their age or sex, "I am a boy," "a girl." What other responses were made to this item "I am"? Categorize the responses. What insights does this provide about the individual children's self-concepts and sense of self-identy?

Do the same thing for the items "My mother"; "My father"; "My family is." Many children will respond with proper names or family names. Other children will list adjectives such as "Nice" or "Is happy" or state an age "Is 36," "Is 38 years old." Occasionally children respond with ethnic or religious adjectives like Christian, Jewish, Mexican, etc.

Go through the entire questionnaire even if it takes two or three sessions on diffrent days. Allow the children to state the various responses they have made to the questionnaire items, comparing and contrasting the individual responses. (Refer to the suggestion about this in the "Helpful Hints" section.) You will find that you know much more about the children in your class after using this questionnaire.

Student Handout: All about Me--and Others*

Name_____

Date_____

I am_____

My mother is_____

My father is_____

My family is_____

My favorite food is_____

My favorite TV show is_____

I feel good when_____

I feel bad when_____

I like to_____

I don't like having to_____

PRETEND

that a child who is different from me comes to this school.

That child might be_____

That child might like_____

Tell several things that you might learn about that person.

_____

_____

_____

I chose package #_____ because_____

I chose book #_____ because_____

*Handout developed by Shirley Leas, Belleview Elementary School, Englewood, Colorado.

Title: TEACHING ABOUT ETHNICITY WITH PUPPETS*

Introduction:

Why teach about ethnicity? There may be many reasons. There may be a large diversity of ethnic cultures within the local community; there may be little or no ethnic diversity; there may be multi-ethnic or nonethnic groups within the community. In any case, it is important that children become aware of some facts: (1) some people may practice ethnic customs and beliefs; (2) "different" does not mean "peculiar"; (3) everyone does not express an ethnic preference even though the heritage(s) exist. Furthermore, the study of a child's own ethnicity makes the study of "Children of the World" relevant.

Objectives:

To recognize that all Americans have ethnic heritage(s).

To recognize that not all people practice ethnic customs and beliefs.

To trace students' own ethnic backgrounds.

To locate on a map or globe at least one country from which students' ancestors came.

To recognize that "different" is not "peculiar."

Time: Three 30-minute class periods.

Materials: Two puppets; movie, slides, or pictures of integrated classroom in which children represent racial and ethnic groups; family tree ditto of handout; map or globe; paper and crayons

Procedure:

1. Present a puppet show to introduce the term "ethnicity." Illustrate the meaning of the term by showing movie, slides,

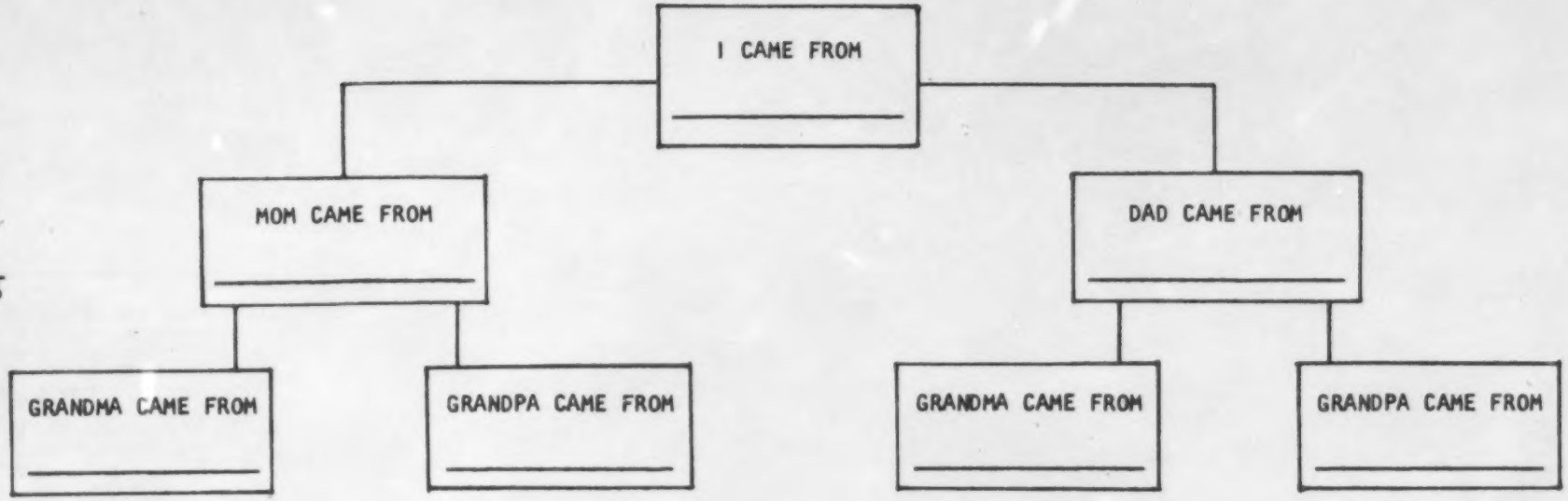
*Activity developed by Cheryl Smith, Willow Creek Elementary School, Denver, Colorado.

or pictures of diverse "ethnic" classroom. Point out that all of the children have ethnic background(s)--that almost all Americans immigrated from somewhere else. Explain that we are going to study about some of the countries that our ancestors came from and see how some of our customs come from the customs of our ancestors. Copy and distribute the student handout. Explain family tree and ask children to get help at home filling in the squares.

2. Discuss results of family tree sheets. Ask children to locate on a map or globe at least one country from which their ancestors came. Make a master map of the class' ethnic origins.

3. Ask children to draw a bowl of flowers or fruit. Choose several drawings for use in discussion. Now is the time to introduce the concepts of similarrities and differences. Point out the differences in size, shape, and color of the flowers and how they enhance the beauty of the whole picture. Point out that although all the flowers appear different, they are similar in many ways. Point out these similarities. Demonstrate that people can be looked at in the same way. No two people are exactly alike; like the flowers in the bowl, they come in all shapes, sizes, colors and ethnic backgrounds. Being unique is good--different is NOT peculiar.

ETHNIC HERITAGE FAMILY TREE



SOME OF MY OTHER ANCESTORS CAME FROM

Title: PUPPET SHOW SCRIPT

Introduction:

Puppet shows are generally very appealing to young children. Not only do they entertain, but they have a variety of didactic uses. In this script, the puppets play the roles of teacher and student. The puppets themselves need not be elaborate. Sock or cloth puppets are easily made and can be as effective as commerical puppets. It is best to "warm" the children up to the puppets, by playing with them and allowing the children to name them. When the children have become familiar with the puppets, it's time for the show to go on! Please feel free to revise script as needed.

Materials: Two puppets; slide, movie, or pictures to represent various ethnicities described in the puppet show script; chalkboard or felt board to place photos or pictures on; or slide projector to project slides

The Script:

A. Hello there boys and girls. How are you all this morning? And hello to you, too, Sylvester (looking at the other puppet). Boy, do I have something special to share with you this morning.

B. Oh, boy! What is it? Candy? Ice cream? Cookies?

A. Oh no, no, no. Jumpin Jehosaphat! It's nothing to eat.

B. Then what is it? Balloons? Toys? Extra recess?

A. No, no, no! If you'll pipe down for just a minute, I'll explain. That's better. What I have to share with you is a new word.

B. Aw, that's no fun.

A. But this is a special word. We'll be hearing it a lot this year.

B. OK, OK, So what is it?

A. ETHNICITY (write it on the board or spell it out on felt board)

B. Electricity?

A. Jumpin Jehosaphat! I didn't say electricity. I said ETHNICITY! See, the T-H says th. Get it?

B. Yeth, I mean yes. eTHnicity.

A. Can you say it too, boys and girls? Everybody - ETHNICITY.

B. Hey, they're pretty smart aren't they? Just like me. But, there's just one problem. We can say it, but we don't know what it means.

A. Jumpin Jehosaphat! Have patience. I was just getting to that. Ethnicity is...well, let me see if I can show you what it is.

(Begin movie or pictures, if you have some. Introduce the various children in the film. Script may vary at this point.)

This is a classroom right here in Denver. And all these kids are just about your age. I'd like you to meet some of them.

(examples only)

This is Jeff. He likes to play baseball. Jeff wants to be a pro ball player when he grows up. Like his dad was until they moved to Denver. Jeff's family came from far away. In fact, they came from Japan only three years ago. Jeff and his family have become citizens of the United States. That means that they aren't Japanese anymore. They are Japanese-Americans. They like America, but they still like some things about Japan. Like food. Jeff thinks MacDonald's is good, but he still likes to eat fish and rice. It took him a long time to get used to eating with a fork. In Japam he used chopsticks. He still uses chopsticks at home. It's easier that way, he says.

How many of you have ever tried to use chopsticks? Was it hard? Do you think it was hard for Jeff to use a fork for the first time?

Jeff's family likes to get together with other Japanese-Americans. Sometimes they talk about their old country. Sometimes they show movies or slides of Japan. Other times they go for a picnic at the park. The grown-ups speak Japanese. Jeff speaks it, too, but he usually speaks English when he's with his friends.

Why do you think the grown-ups speak Japanese? Why do you suppose Jeff speaks English when he's with his friends? Do you think he might mix up English and Japanese? Do any of you speak another language? Do any of your parents? Grandparents?

Jeff is happy in his new school and his new country, but he cannot forget that he once lived in Japan. He loves Japan too. He is proud to be a Japanese-American.

B. Sally, Jeff sure seems like a nice friend. I never met anybody from Japan before.

A. He is a nice friend, Sylvester. We may even get to learn more about his old country. I bet you didn't know that baseball is the favorite sport in Japan, did you?

B. No, I didn't. Gee, I guess Japanese people aren't so different after all.

A. Some things seem very different to us, but we have lots of things in common. Like liking baseball and a whole lot more. But we better hurry now and meet some other children.

This is Rita. Rita is seven years old. She lives just down the block from her school. She likes to walk to school. She is especially proud because she gets to help her little sister cross the street. Her sister just started kindergarten and still needs reminding to look both ways before crossing. Rita is also very excited about next Saturday. She is going to be a flower girl in her brother's wedding. Rita has been to lots of weddings before, but this is the first time she will get to be in one. It's all very exciting for Rita. She remembers when her Aunt got married last Spring. She remembered all the good food--the enchiladas, chili rellenos and sopapillas. She remembered all the talking and dancing and the music of the mariachi band. She remembered how tired she was when her mom took her home. And how much fun she had that day. And now to think she gets to be in the wedding. She gets to walk up the aisle of Guadalupe Church with the other beautiful girls. She gets to kneel down at the altar with the bride and groom and hear everything the priest says. It is so exciting, it's hard for Rita to concentrate on her work.

What kind of food does Rita remember eating at her Aunt's wedding? Have you ever tasted them? Do you know what kind of food this is?

Does Rita live in Mexico? Where is Mexico? How do you suppose Rita's family learned to cook Mexican food?

Rita is a Mexican-American. Sometimes Mexican-Americans are called Chicanos. Rita did not come from Mexico. She was born right here in Denver. Her mother was born in Denver, too. Her dad was born in Santa Fe. He moved to Denver a long time ago, when he met Rita's mother and got married. Rita's grandmother (her dad's mother) came from Santa Fe too. Her grandfather died when her dad was little. Rita's other grandpa and grandma (her mom's parents) weren't born in the United States. They were born in Mexico and moved to the United States before Rita's mother was born. Rita's family loves Mexican food... especially sopapillas. Her grandmother and grandfather speak Spanish. Rita knows a little Spanish, but she doesn't speak it very often. Her grandma keeps after her to speak it more often. She says it is good to know the language of your ancestors.

What are ancestors? Where did Rita's ancestors come from? How do you suppose Rita's grandmother thought it was important for Rita to speak Spanish more?

Rita's grandparents came from Mexico. So did her great-grandparents. All of her ancestors came from Mexico.

Here's another child you will want to meet. This is Carrie. Carrie's ancestors lived in the Southern part of the United States for over 150 years. Before that they lived far away in Africa. They came to the United States as slaves. It took a long time for Carrie's ancestors to be free. Some people thought that black people weren't as good as white people. Some people still don't think so. But Carrie knows better. She knows that she is one of the smartest kids in the class. She knows that when she grows up she will be a doctor. She knows she must work very hard, maybe extra hard so other people will know she is smart enough to be a doctor. Carrie says that when she becomes a doctor, she will go to Africa to help the people there. Many of the people in Africa are very poor. Oh, there are some who live in big cities and work in offices like in the United States. But some people work as farmers and other trades and have a hard time keeping their families clothed and fed. Carrie will help when she grows up.

What are slaves? Why did Americans make black people slaves? Do you think they were right? Where does Carrie want to go when she becomes a doctor? Why? Why does Carrie have to work extra hard to become a doctor? Do you think that is fair?

Carrie is a Black-American. She is proud that she is black, but is sad when other people think that black people aren't as good as white people. She says it doesn't matter what

color your skin is--it's what's underneath that counts.

Why does Carrie get sad? Do you think the color of a person's skin makes them better?

B. Gee, Carrie seems like a really nice friend, too. But who is the boy in the blue shirt?

A. Oh, that's Gus. He's 6½. And he's the only one in the class who has a 3-speed bike. He's so proud of it! He learned to ride it in only 3 days. Every day he rides his bike to school. And every day he rides his bike home from school. And every day after school, he rides his bike with his friend Tony. Gus likes to race with Tony. Sometimes he wins, sometimes he loses. When he's not riding his bike, Gus likes to play checkers with his dad. Gus's dad is a policeman. His mom is a sales clerk. Gus has an older brother and a baby sister. He likes his big brother but says that all his baby sister can do is cry and wet her pants. Gus likes to visit his grandparents in Minnesota. They live on a farm and have chickens and pigs and 2 cows. Gus's grandparents have lived in Minnesota for many years. Gus's great-great-grandparents settled in Minnesota long ago. They came from a country called Sweden. But that was a long time ago. Gus's grandparents don't speak Swedish. Neither do his parents. His mom isn't even Swedish at all. Her ancestors came from many different countries. Her mother's ancestors came from England during the Revolutionary war. Her father's ancestors came from Germany and Italy. All these people from different countries came to America. Some of them married people from their old country. Others married people from other countries. Most of the children and grandchildren and great-grandchildren of these people don't speak other languages. They don't call themselves Mexican-Americans, or Japanese-Americans, or Black-Americans. They often just call themselves Americans, because their ancestors came from so many different places.

Who does Gus like to visit? Where did his great-great-grandparents come from? Is Sweden a state? Country? Do his grandparents speak Swedish? Is Gus's mother Swedish? Where do her ancestors come from?

B. Golly, Gus is a Swedish, English, German, Italian-American. That's sure a mouthful.

A. It certainly is. Maybe that's why Gus and his family call themselves just plain Americans. It gets awfully confusing when you have that much ethnicity.

B. Ethnicity? Oh I get it. Ethnicity is kind of like where your ancestors came from.

A. And all the customs--food, language, clothing they brought with them. Almost everyone in America came from somewhere else. The only people who didn't come to America from a different country were the Indians. They were here first. America came to them!

B. Wow! I sure wish I could meet a real Indian.

A. Sure. I'd like you to meet Carla.

B. Where? I don't see any Indians.

A. Jumpin Jehosaphat! She's right in fromt of your eyes lad. What were you expecting--bows and arrows, feathers and tomahawks?

B. Well, that's how Indians look in the movies. And they live in teepees and go around shooting people with their arrows.

A. Jumpin Jehosaphat! I can't believe my ears. Why Indians are like any other people. It's just that their ancestors were the very first Americans. We can call them Native-Americans. Maybe a long time ago, Indians lived in teepees and wore feather bands, but today Native-Americans dress very much like everyone else. Take Carla, for example. Do you see any feathers in her hair. Of course not. That wouldn't be appropriate for every day school. The only times you'd see Indians all dressed up would be for a special celebration. Then all the Indian families in a tribe might get together for a holiday. They might wear all the Indian costumes and dance the Indian dances and eat Indian food. But not every day. They are much too busy with every day life--working, keeping the house clean, going to school. Like Carla here. She helps a lot at home. When all her chores are finished, she gets an allowance. She's saving her money to buy a new pair of ice-skates--with red pom-poms on the end. It takes a long time to earn that much money when you only get 15¢ a week. She already has $4.25, but needs a whole lot more.

B. Gee, I guess I really goofed when it came to knowing about Indians.

A. Don't worry, Sylvester, there's a lot we don't know. That's why we come to school. To learn! Why you've already learned a lot today. You learned a new word. And you've learned a little bit about what that word means.

Do you remember the new word? Can your tell me something about what it means? Do you have ethnicity? What is your ethnic heritage? Where did your ancestors come from?

Well, kids, it's time for me to go. Hope you have a super time discovering your ethnicity. And have a good time learning about the countries that your ancestors came from. Oh, well, Adios, I mean, Sayonara, I mean, you know... GOOD-BYE.

Title: WE ARE AN ETHNIC FAMILY

Introduction:

Role-playing is an excellent activity to help eight, nine, and ten-year-olds empathize with others. We know from child growth and development theories that children are the most receptive at this age to taking the role of the other and to projecting the self into others' situations by fantasy and imagination. Making use of these qualities in the middle-elementary-school years to help children understand the feelings, attitudes, and values of others different from them is important. This activity calls for role playing the life style and situation of an ethnic family.

Objectives:

To help children place themselves in the role of the other and empathize with situations in life experienced from another viewpoint.

To provide oral language activities by dramatics and play-making experiences.

To create stimulating and motivating opportunities for children to extend their range of literature and topics of interest in their reading.

Materials: Try to obtain a filmstrip and cassette series like "Children of the Inner City" published by Singer Division of S.V.E. Chicago, 1970, edited by Emilie Lepthien. This series of six filmstrips portrays in realistic and authentic style the lives of children and their families from six different ethnic backgrounds. The families and the children are described through the story line in relation to their urban environment. The six ethnic groups, with both children and family described include a Japanese girl, a black boy, a Puerto Rican and a Mexican child, a Kentucky Mountain (Appalachian) girl, a Native American boy. If you cannot obtain a filmstrip series such as this one, find several story-books about the life of different ethnic families, such as any of the following.

Striped Ice Cream! by Joan Lexau. New York: Scholastic Book Services, 1962. This is the story of a black family.

In My Mother's House. by Ann Nolan Clark. New York: Viking Press, 1969 (reprinted). The beautiful story of a Southwestern Indian child's daily life in the pueblo.

Angelita. by Wendy Kesselman. New York: Hill and Wang., Div. of Parrar, Straus and Giroux, 1970. The story of a little Puerto Rican girl whose family moves to New York City.

Remember, with either the filmstrips, books, or perhaps a film you might locate, the emphasis should be on the child and the family life that surrounds that child.

Procedure:

1. Discuss with the children the various aspects of the family's existence such as the role of the mother and the father, the children, other relatives if they are present, the setting in the city or in an urban area, then the impact of the rural or suburban setting.

2. After discussing the situations of the children and their families, whether living in the city or in a rural setting, have the children choose the various types of ethnic families they would like to role play. Divide your class into several conveniently sized groups of six to eight players. Have the children practice and work on their role-playing scenarios.

3. Give each group time to present the "life" of the various ethnic families to the total group. After each presentation allow time to discuss the feelings and attitudes that arise in the role-playing dramas.

Follow-up Activity: Invite parents or grandparents of various children that would represent different ethnic groups to discuss their experiences in the family group with the children in your class. Refer to the section on "Helpful Hints" for suggestions on how to prepare for and use resource persons in your classroom.

Title: USING MUSEUMS FOR ETHNIC EDUCATION

Introduction:

It is important that you do not overlook an outstanding, and even more relevant, free source of resources, inspiration, and material for your program in ethnic education--the museum. Museums, both art and historical, have been repositories of America's ethnic heritages. Be sure to visit your local museums and obtain information about permanent and short-term exhibits. Talk with the museum curators and directors. Tell them about your interest in ethnicity and the multicultural heritage of the geographic area and school community. They will likely respond with support for your plans.

Objectives:

To broaden and extend resources for ethnic education by using local resources--the museums in your area.

To familiarize children with museums, their resources, and their personnel.

To provide added information and material for language arts, social studies, arts, and crafts activities in your classroom.

Materials: None required; resource materials are helpful.

Procedure:

1. Contact the director and curator of collections of your local art and/or historical museums. Find out what specific exhibits on various ethnic groups and heritages they are currently displaying or have planned for future display. Make appropriate arrangements for your class to visit the museum or, if feasible, have the museum official come to the school with displays. This is a good opportunity to involve parents and other adults in your classroom projects.

2. Prepare your class for the exhibits and ethnic heritages they will be viewing and discussing at the museum. This can be done through books, references, geographical and

historical sources, resource persons, and audio-visual aids such as films, filmstrips, slides, and records.

3. Make any necessary arrangements for field trips at your school. Get parents' permissions. Schedule the outing.

4. Take the class on the field trip.

Follow-up Activities: Be sure to utilize your museum experiences in the classroom when you return or when the museum official leaves your classroom. Murals, artwork, chart stories, individual booklets by the students, thank-you notes to the visitors or to the museum personnel, replicas, displays, cultural arts programs, are some examples of the wide range of activities that can follow ethnic heritage experiences generated by museum contacts.

Title: WHAT ARE IMMIGRANTS?

Introduction:

Because the children in our classroom are representatives of third and fourth (or even more distant) generations of the immigrants that came to populate American cities and farmlands, it is important that elementary teachers introduce the concept of the immigrant and immigration. The phenomenon of immigration to America by groups of people from countries all over the globe is intricately tied to an understanding of ethnicity. It is felt that children in the middle-school years empathize and identify with others. They can grasp on an intellectual level some of the meanings and experiences of what befell the immigrants in their new lives in America.

Objectives:

To introduce children to the concept of the immigrant and its relationship to the concept of ethnicity.

To help children identify the immigrant heritage in their family backgrounds and heritage.

To provide an opportunity for students to discuss the meanings of prejudice, discrimination, acceptance, and cultural pluralism with direct and concrete examples.

Materials: Obtain and make student copies of "Levi Strauss, Forgotten Pioneer" from Many People, One Nation, edited by Peter I. Rose (Random House, 1972); obtain Neil Sedaka's record "The Immigrant" (MCA, 1975); obtain filmstrip or other materials on immigrants.

Procedure:

1. This activity can be stimulated by the ethnic membership of some children in the class. Begin discussion with the class by asking "What is an immigrant?" "Do you know any immigrants?"

2. If available, show the class some pictures of immigrants and the conditions under which they left their host or

mother country. Ask the question, "Why do you think they left?" Possible responses include:

"because they didn't like the climate"
"because they didn't have a good water supply for crops and gardens"
"for better jobs"
"because they were curious about other places"
"they just wanted to get away"
"they didn't like the government and politics"
"they wanted better living conditions"
"they left because there had been a disaster such as earthquakes or floods."

3. Follow up this duscussion with a story such as "Levi Strauss, Forgotten Pioneer" to present the story of a successful immigrant. Ask the children to find out if there are stories or recounts of immigrants in their families. Are the stories happy ones about successful people or sad ones about hard times and difficult adjustments?

4. There are a number of films and filmstrips available on immigrants and on our heritage from immigrant groups, as well as stories and articles. Locate one or more of these films, filmstrips, books, or even musical pieces such as Neil Sedaka's record, "The Immigrant." Present such material to the children by showing, playing, or reading it (as appropriate) and discussing the outcomes and meanings with them.

5. Design and prepare a large chart, following the format below. Have the children indicate where their ancestors originated. Display the chart in a prominent location in your classroom so the children can discuss and compare.

Child's Name	Country of Location of Ancestors	Source o Information (i.e. parent, grandparent, relatives)

Follow-up Activity: Turn to the questionnaire for the upper-elementary-level activity titled "How Important Is Ethnicity to Me?". Prepare a version that is appropriate for the reading and intellectual level of the students in your class. Have them take this home and let their parents help them fill it out. Encourage as many children as possible to return the questionnaire and discuss the responses with the entire group.

Section C

For Upper Elementary Levels

Title: HOW IMPORTANT IS ETHNICITY TO ME?

Introduction:

This activity uses a questionnaire to help your students think about the importance ethnicity has in their own lives and the lives of their families. You may find that some students, particularly those who are mainly Anglo-American or from a mixture of ethnic backgrounds, will show a lesser degree of ethnic identification and consciousness than will students who identify with ethnic minority groups, such as Black, Mexican-American, and Asia-American, or white ethnic groups of Southern European ties, such as Italian-American and Greek-American. This "start-up" activity in ethnic studies for upper-elementary students should provide the foundation for further investigation in the area of ethnic studies in your curriculum.

Objectives:

To recognize the importance of ethnic identification and group consciousness in the students' personal and family identity and heritage.

To provide a basis for further investigation and activities in learning about the concept of ethnicity and one's own ethnic identity.

To further skills in the language arts and provide content for the social studies that is meaningful to the student and springs from the student's own sources for investigating the social world.

Materials: Copies of "How Important Is Ethnicity to Me?" for each student.

Procedure:

1. It is worthwhile to provide some simulation for the questionnaire before handing it out to your students to take home and fill out. Here are some suggestions for prequestionnaire activities.

(a) Hold a short discussion with your students, focusing on the key terms or words on the topic of ethnicity. Ask them what they think it means to be an ethnic. What is ethnicity? an ethnic group? You will probably touch on terms such as "customs," "immigrants," "ancestors," "another country or homeland," "speaking a different language." Try to point out and clarify these ideas for your students before they answer the questionnaire. Use the definitions of terms in this Handbook, pages 15-16, to assist you.

(b) If it is possible locate a filmstrip, film, or book that discusses or presents the concept of ethnicity. Two suggestions are the following.

What Is an Ethnic Group?, a filmstrip from the multi-media kit, ETHNIC STUDIES: THE PEOPLE OF AMERICA (Educational Design Corporation, 47 W. 13th St., New York, New York, 1974). It is a 15-minute filmstrip with sound that presents an overview of what constitutes an ethnic group. Appropriate for upper-elementary-school levels and designed to stimulate discussion on the topic.

Cultural Plurality by Richard C. Brown (Morristown, Pa.: Silver-Burdett Publ., 1974). This segment of the MAN IN AMERICA Contemporary Social Science Series is beautifully illustrated and richly depicts the many ethnic groups that compose American society. It seems appropriate for use at upper-elementary-school levels, not so much for use as a textbook for a group but to stimulate discussion. A book the teacher can read and present to 9, 10, or 11-year-olds, especially for the brighter and more aware children.

(c) Bring in a resource person to serve as an interviewee for the questionnaire. Use this technique, a "guest" speaker, to initiate the questionnaire activity. Perhaps you, another teacher, your administrator, or another adult in the school can serve as the resource person representing an ethnic group or the ethnic experience in America. Have one of the children interview the resource person as an example of what each child will be doing. Then discuss how the person interviewed responded. What words or terms were used to answer the questions?

2. After you have prepared the students to use the questionnaire, distribute copies of "How Important Is Ethnicity to Me?" to all the students. Instruct students to take it home with them and fill it out as a homework assignment. Explain that information from parents and relatives will probably be necessary in completing this questionnaire.

Follow-up Activities:

1. The next day or shortly after the questionnaires are filled out, hold a follow-up discussion about what the students found out. If you have used some type of prequestionnaire stimulation, refer to issues and questions raised from that group discussion. Be sure to ask the students about any problems or concerns they may have run into when filling out the questionnaire.

2. Ask how many students learned things about their ethnic identity that they hadn't realized before? Encourage students to comment on what they learned from filling out the questionnaire. If this discussion leads to having some students remark about how their families came to America as immigrants, consider this opportunity to enlarge upon the concept of "the immigrant" to America by using further activities that could center around this information. (See other activities to be presented in this Resource Handbook on the subject.)

3. For those students who have concluded that at this time ethnicity means little for their own identities, stimulate a discussion of why this seems to be so. Some students may remark that they feel more "American" than Greek, Irish, or some other nationality or ethnic subgroup. Try to elicit reasons why this seems to be so.

HOW IMPROTANT IS ETHNICITY TO ME?

Purpose: Are you an ethnic? How can you find out? Here are some questions that you can ask your parents, grandparents, and your relatives to help you find out how important your ethnic group is to you and your family.

1. Were you born in the United States? Yes_____ No_____
2. Were one, or neither of your parents born in the United States? Yes_____ No_____
3. How many of your grandparents were born in the U.S.?
   0 1 2 3 4
4. How many of your great-grandparents were born in the U.S.? 0 1 2 3 4 5 6 7 8
5. List the countries from which your ancestors came:

   _____ _____ _____

   _____ _____ _____

   _____ _____ _____
6. What language is spoken in your home (at least most of the time)? ___English ___Spanish ___Other
7. Has your family always spoken the same language? Yes_____ No_____ If not, what other languages were spoken? _____ _____
8. Has your family name been changed at any time in the past? Yes_____ No_____ If so, when did it change? _____ Why was it changed? _____

   _____

9. Does your family keep ties with another country?

   Yes_____ No_____ If so, in what ways does your family keep these ties? _____

10. Has your family changed the religion/church they attend or belong to? Yes_____ No_____ If so, when did these changes occur? _____

11. Do you or other members of your family have close relatives living in another country? Yes_____ No_____ Do you keep in communication with these relatives?

    Yes_____ No_____

12. Do you consider yourself to have strong ethnic identity?

    Yes_____ No_____ Why or why not? _____

    _____

Title: USING YOUR OWN SCHOOL AND CLASSROOM FOR INTERETHNIC EXCHANGES

Introduction:

Sometimes we search far and wide to find "foreign" students or other "foreigners" visiting our area or the school district to bring to the classroom as visitors or resource persons to tell about the culture or ethnic group they represent. We are prone to overlook the possibilities that are right under our noses, and right within our grasp. This activity calls upon the teacher to examine the ethnic backgrounds and heritage of the members of the class, and utilize these ethnic affiliations for exchanges and cross-cultural experiences right within the classroom and the school. This activity of interethnic exchange provides a good opportunity to involve parents. We have found that the most successful exchanges were carried out with the direct involvement of the children's parents. In today's complex society, there are more and more parents who actively express their desire for cross-cultural experiences for their children to help them learn to live in a multicultural society. Try to identify such parents in your school community and work with them in planning and carrying out these interethnic exchanges.

Objectives:

To use the school classroom as a learning laboratory for interethnic experiences.

To help students realize that all around them in their associations with classmates opportunities for experiencing and understanding other ethnic groups and subcultures exist.

To create opportunities through classroom exchanges and contacts in order to discover the variety of ethnic groups within the local community.

To develop opportunities for students to experience, in a firsthand way, what it means to function in a different atmosphere or ethnic subculture with values, customs, and folkways that they have not experienced before or have not become familiar with. Yet this experience of a "cross-cultural nature" takes place close to home, their neighborhood, and school, and it is not actually traveling to a foreign land or culture.

Time: One to two weeks

Materials: None

Procedure:

1. Identify the ethnic backgrounds and heritages of the students in your classroom. Assess the possibilities for exchanges of living experiences between members of the school group. Use discretion and diplomacy when suggesting and arranging interethnic experiences and visits among students. Students who express reserve or hesitancy in participating on the first or second try-out of this activity should have their preferences honored.

2. Begin the exchange experiences with students who volunteer (often these will be the ones with parental support for such an exchange); and those who seem mature enough to handle a day or two in the home of a person from a different ethnic background or heritage. You may want to begin with arranging interethnic experiences among four or six students, paired to exchange home and family experiences over a weekend period, two days, or one night. Again, try to involve parents who express interest in such an activity. When these exchanges prove successful, you can move on to arranging longer exchanges.

3. Following the weekend-exchange experience, have the students discuss their experiences with the class members during a class session, giving at least 20 minutes to a half-hour for discussion and questions. Develop a list of items that the exchange students can think about and consider during their exchange experience. Have the exchange students describe what they saw, ate, heard, and did during the weekend in each others' homes.

Follow-up Experiences:

1. Have the students who participated in the exchange experiences write a short paper or essay on what they felt and thought during their weekend in another ethnic group

home. Did they have feelings or new understandings about their own self-identity and ethnic affiliations as a result of the experience?

2. Analyze the other students' reactions to the descriptions of the interethnic experiences of their classmates by (a) giving a short answer questionnaire on their opinions of the experience and (b) ask for volunteers for the next round of exchanges.

3. Develop a graph or chart on the ethnic groups represented in your classroom group. Have the students prepare the chart and discuss the various aspects, heritages, and traditions that are represented.

4. Plan experiences in the local community, such as attendance at festivals or other special occasions of the various ethnic groups represented on the chart and in the community. Or, plan to invite to the classroom representatives of the ethnic groups discussed and identified. Further, see what cultural arts--music, drama, dance, art--can be obtained or participated in as a result of the activities of the interethnic exchanges.

Title: WITHIN MY OWN FOUR WALLS

Introduction:

To highlight and underscore how close tangible evidence of the diverse ethnic backgrounds and heritages that compose American society can be to the student, we suggest that students begin in their own homes to look for evidence of the contributions that different groups have made to our technology and the things we use in everyday life. This famous quote from the anthropologist, Ralph Linton (The Study of Man. New York: Appleton, Century, Crofts, 1936, pp. 326-7) makes the point eloquently:

> Our solid American citizen awakens in a bed built on a pattern which originated in the Near East but which was modified in Northern Europe before it was transmitted to America. He throws back covers made from cotton, domesticated in India, or linen, domesticated in the Near East, or wool from sheep, also domesticated in the Near East, or silk, the use of which was discovered in China. All of these materials have been spun and woven by processes invented in the Near East. He slips into his moccasins, invented by the Indians of the eastern woodlands, and goes to the bathroom, whose fixtures are a mixture of European and American inventions, both of recent date. He takes off his pajamas, a garment invented in India, and washes with soap invented by the ancient Gauls. He then shaves, a masochistic rite which seems to have derived from either Sumer or ancient Egypt.
>
> Returning to the bedroom, he removes his clothes from a chair of southern European type and proceeds to dress. He puts on garments whose form originally derived from the skin clothing of the nomads of the Asiatic steppes, puts on shoes made from skins tanned by a process invented in ancient Egypt and cut to a pattern derived from the classical civilizations of the Mediterranean, and ties around his neck a strip of bright-colored cloth which is a vestigial survival of the shoulder shawls worn by the seventeenth-century Croatians. Before going out for breakfast he glances through the window, made of glass invented in Egypt, and if it is raining puts on overshoes made of rubber discovered by the Central American Indians and takes an umbrella, invented in southeastern Asia. Upon his head he puts a hat made of felt, a

material invented in the Asiatic steppes.

The teacher may use this quote (with citation) to dramatize the point that we merely need to look around our own homes, even our own bedrooms, to see evidence of the inputs and ideas that many cultures and peoples have contributed to our daily lives.

Objectives:

To use daily experiences and objects at hand to point out the multi-ethnic heritage of our society and the many ties that we maintain from sources of culture and nationalities around the globe.

To discuss and exchange awarenesses of these taken-for-granted sources of our daily customs and traditions, as well as the objects we use for these common practices and procedures.

Materials: None

Procedure:

1. The teacher can use the Linton statement or make an introductory statement or demonstration of your own to highlight how all around us are objects and customs derived from the wide range of cultures and ethnic groups that have been part of American life, both historically and in more recent times.

2. Once the point is made with the students, assign them to go home to their own houses, using one room of their home--the kitchen, the living room, etc.--and make a written list of the objects they can find in the room that have their origins in another country or culture. Many objects have stamped right on them "made in...," or others can be assessed by asking parents, and grandparents or by consulting an encyclopedia, dictionary, or other reference text.

3. Have the students bring their lists, which should also include the information of the country or culture of the country or culture of origin for the object, to class the next day. Choose various students to present their lists and discuss them.

Follow-up Activities:

1. If the students build up enthusiasm for this activity, have a contest to see who can come up with the most diverse and the longest list. Or, make one of the aspects of the contest that of tracing the objects back to various heritages and ethnic groups, with points for elaboration and evidence of research.

2. Have students keep track of who gives them inputs and information on the objects they are listing for the various origins. How wide a range of adults or sources give them information? Do students use the local museums? local historical societies?

3. Another way for classifying common objects in one's house or one's room, might be to categorize those things that have their origins in the United States (like the moccasins in the Linton quote) and those objects that originate in other countries and areas of the world, such as Europe, the Middle East, the Far East, and South America. Have the class discuss various ways to make their lists of objects.

Title: A CHECKLIST ON ETHNIC EDUCATION FOR YOUR SCHOOL

Introduction:

An important and meaningful experience for children in the process of ethnic education is an assessment of the extent and influence of ethnicity and multicultural perspectives in the life of the school they attend. One technique for helping children become aware of ethnic influences in their school program and organization is to provide a checklist of items as guidelines for determining the school administration's and the community's attitudes toward the recognition of ethnic groups in the school curriculum and programs. We present here some guidelines expressed in the form of a checklist for teachers and students to use in evaluating the degree of importance that ethnicity and multiculturalism plays in your school.

As we discussed in the opening part of this Handbook and in the "Helpful Hints" section, the teacher should be deeply aware and sensitive to the social and political climate of your school and your community. In some school situations using a checklist to make an assessment of ethnic influences will be readily received, eagerly responded to, and considered a most valuable and worthwhile activity. Unfortunately, in other school communities it is possible such an activity as this assessment of ethnic influences on the school curriculum can be inflammatory and ill-received. Before engaging in the activity suggested here, ascertain the climate of your school and community. Discuss the planned experience with

your principal and possibly with some of your children's parents as well. Be sure you have the support of the "significant" political and social leaders on your school staff for this undertaking. Then the results of your checklist will prove more significant.

Objectives:

To systematically collect data about the attitudes and values toward ethnic education in your school.

To analyze the results of the assessment made on the degree of importance of ethnicity in your school.

Materials: Copies of "A Checklist on Ethnic Education for Your School" for each student.

Procedure:

1. Make sufficient copies for all students and teachers involved in the activity of assessing attitudes toward ethnicity in your school of the checklist provided with this activity.

2. Discuss with your students a feasible plan for interviewing and sampling individuals in the school to respond to the questionnaire. Include both teachers, administrators and students in planning for those to respond.

3. Designate a group of students or appropriate party, such as the teacher, to compile a master list of responses gathered from all the respondents.

4. Provide a means of reporting the results of the poll to the total group, such as preparing a transparency of the results or making a chart or master list of the results on the board.

5. Discuss with the class where respondents stand on each of the items in the guidelines, i.e., who responded "STRONGLY" "SOMEWHAT" "HARDLY AT ALL" or "MANY" "SOME" "HARDLY AT ALL" to the various items on the checklist.

6. Hold a class discussion on the conclusions that arise from the results of the questionnaire. Discuss how ethnicity is treated in your school.

Follow-up Activities: Create a program to emphasize ethnic and multi-ethnic education in your school based on the outcomes

and findings from the checklist. Try to involve the principal and other school administrators. Try to involve parents and the school community.

Student Handout:

A Checklist on Ethnic Education

for Your School

You have been selected to participate in a school survey conducted by_____class in the_____ School. Below is a list of statements. You are asked to place a check mark in one of the three columns by each statement. You do not have to answer all of the statements. Your participation is voluntary. Should you decide to include other comments, please do so on the back of the survey.

Thank you for your time and consideration.

Signed_____

Question	Rating		
	Many	Some	Hardly
Do you think there are different ethnic groups in your school?			
Are different ethnic groups recognized in the school curriculum, books, materials, by the teachers and students?			
Do school assemblies, speakers, holidays, reflect the presence of different ethnic groups?			
Does your school library or resource center have a variety of materials on ethnic groups?			

Question	Rating		
	Many	Some	Hardly
Do outside and after school activities include most ethnic groups present in your school?			

Question	Rating		
	Strongly	Somewhat	Hardly at all
Does the general school policy recognize the needs of different ethnic groups and differing patterns of behavior and values?			
Do school policies make provisions for recognizing and celebrating holidays and festivals of various ethnic groups in the school?			
Does the school hold inservice training for teachers in multi-ethnic studies?			

For Evaluation

Title: HOW IMPORTANT IS ETHNICITY TO ME: A REEXAMINATION

Introduction:

Earlier in this Handbook is the activity, "How Important Is Ethnicity to Me?" To help evaluate the effectiveness of the exercises and activities you have been involving the children in on the topics of ethnicity and multicultural education, ask them to answer the following questions.

Objectives:

To reassess and evaluate your students' understanding of the meaning of ethnicity and ethnic group identity.

To determine if the students have experienced a change in attitudes about the concept of ethnicity.

Materials: Student handout of evaluation questions.

Procedure:

1. Present the students with the following handout of evaluation questions.

2. Compile the results of the questionnaire from your class and discuss the results with the group. Have the results given you, the teacher, new insights into your students? New insights and understandings about yourself and your school?

Student Handout:

Evaluation Questions

Based on your present feelings about your ethnicity:

1. I am a person with a strong ethnic identity.

   Agree_____ Disagree_____

2. The way I feel about my ethnicity has_____ has not_____ changed since we began studying about ethnic groups in our country.

   Comments: _____

   _____

3. My family's ethnic ties are important to me.

   Agree_____ Disagree_____

4. The emphasis on ethnic groups and on differences among peoples is dangerous. I feel we should all try to forget our cultural and ethnic differences and recognize ourselves as Americans first.

   Agree_____ Disagree_____

5. As we have been studying about ethnic groups, I have become more aware of my own ethnicity and would like to find out more.

   Agree_____ Disagree_____

6. The subject of ethnicity is NOT important to me at this time.

   Agree_____ Disagree_____

Appendices

AN ANNOTATED BIBLIOGRAPHY ON ETHNICITY AND ETHNIC HERITAGE STUDIES FOR CONCERNED TEACHERS

Allport, Gordon. The Nature of Prejudice. Garden City: Doubleday-Anchor Books, 1954.

This is a classic study that details the dynamics and the mechanisms of the phenomenon of prejudice in human life.

Banks, James A. Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon, 1975.

The author, who is noted for pioneering the field of ethnic education, has set forth goals, concepts, and instructional strategies and techniques for teaching ethnicity in elementary and secondary schools.

Cortes, Carlos. Understanding You and Them: Tips for Teaching About Ethnicity. Boulder, Colorado: ERIC Clearinghouse for Social Studies, 1976.

This monograph is one of the series in the "tips for teaching" papers prepared by ERIC/CHESS. In it the author discusses what is the content of ethnic studies and why it should be included in all aspects of the curriculum K-12.

Elazar, Daniel and Murray Friedman. Moving Up: Ethnic Succession in America. New York: Institute on Pluralism and Group Identity, 165 E. 56th St., New York, New York, 10022, 1976.

Upward mobility in America has been one of the goals of the ethnic groups in the U.S. Just like the Jeffersons' whose theme song for their television show tells that "they are moving up to the East side," so this pamphlet details the economic and political mobility of various groups in the United States with a case study of the Philadelphia schools and the experiences of various ethnic groups in school administration and teacher employment.

Fellows, Donald K. A Mosaic of America's Ethnic Minorities. New York: Wiley and Sons, 1972.

A readable and interesting presentation of a number of ethnic groups in American life, with a geographical perspective.

Fishman, Joshua. Bilingual Education: An International Sociological Perspective. Rowley, Mass.: Newbury House Publications, 1976.

A unique and outstanding synthesis of issues and directions in multicultural education with international perspectives. The major author, Joshua Fishman, is one of the world's foremost sociolinguists. His prose is as elegant as the crucial message he brings about pluralism in global societv. Unique appendices in this book detail the historical treatment of multilingual education in societies around the world, as well as some thumbnail descriptions of multicultural schools in other countries in existence today.

Glock, Chas, et al. Adolescent Prejudice. New York: Harper and Row (in cooperation with the Anti-Defamation League), 1975.

A study of prejudice among high school students that was researched by leading psychologists at the University of California under a five-year study of the phenomenon of prejudice and discrimination.

Goodman, Maryellen. Race Awareness in Young Children. New York: Collier, 1952.

Though this book was researched and written over 25 years ago, it gives us insight and understandings of how racial attitudes begin among children by four years of age.

Gordon, Milton. Assimilation in American Life: The Role of Race, Religion and National Origins. New York: Oxford University Press, 1964.

The book presents a seminal theory of ethnicity and the phenomenon of assimilation in American society. It is a work that is continually referred to in the current writings on ethnicity.

Greer, Colin (Editor). Divided Society: The Ethnic Experience in America. New York: Basic Books, 1974.

In paperback format, this is a handy and comprehensive source of information on ethnicity in America.

Greeley, Andrew M. Ethnicity in the United States: A Preliminary Reconnaissance. New York: Wiley and Sons, 1974.

Andrew Greeley has been active in ethnic education and research on ethnic life in America from the start of the movement and this book brings out some of the findings and details of this work.

Griessman, B. Eugene. Minorities: A Text with Readings in Intergroup Relations. Hinsdale, Illinois: Dryden Press, 1975.

Designed as a textbook for intergroup relations and minorities courses at the college undergraduate level, the material and the illustrative readings make this book a stimulating and useful source of information for concerned teachers.

Herman, Judith (Editor). The Schools and Group Identity. New York: Institute on Pluralism and Group Identity, American Jewish Committee, 1974.

An excellent pamphlet that explains the background of the interest in the new pluralism leading to the passage of the Ethnic Heritage Studies Program Act. Strategies and approaches for ethnic studies in the curriculum are also discussed.

Landeck, Beatrice. Learn to Read - Read to Learn. New York: David McKay Co., Inc., 1975.

Especially for the elementary-school teacher who is concerned with teaching the language arts as an ethnic context, Beatrice Landeck's book abounds with ideas, suggestions, strategies, and examples.

Marden, Charles and Gladys Meyer. Minorities in American Life. New York: American Book Company, 4th edition, 1973.

This is a basic text for courses on minorities in American society. It focuses on intergroup relations in the U.S., as well as interactions within minority groups.

National Education Association and the New Jersey Education Association. Roots of America. Washington: National Education Association, 1976.

A curriculum guide for teachers in ethnic studies at the junior-high-school level, that was the result of a Title IX Ethnic Heritage Project, has been prepared from the work of the Task Forces organized by the National Education Association. Valuable information and ideas are presented in this guide.

Novak, Michael. The Rise of the Unmeltable Ethnics. New York: Macmillan, 1971.

Now in paperback form, this book popularized the movement of the new ethnicity and focused on the "white ethnics" of American society.

Peters, Barbara and Victoria Samuels. Dialogue on Diversity: A New Agenda for American Women. New York: Institute on Pluralism and Group Identity, 1976.

This outstanding pamphlet looks at the situation of the Women's Movement and Ethnic Diversity. It concerns the reader with the intersection of women's concerns and the new ethnicity. The illustrations are striking and the text is relatively easy reading. Appropriate for use in courses at the high-school level as well.

Ramirez, Manuel and Alfredo Castaneda. Cultural Democracy, Bicognitive Development and Education. New York: Academic Press, 1974.

Focusing on the teaching and learning problems of Mexican-American children, the authors postulate exciting new theories about pluralistic education in a democratic society, based on two very different styles of learning in both children and teachers. They relate these two distinct styles of learning to the current trend of emphasizing right and left hemispheres of the brain in intellectual achievement. Here is an approach to multi-ethnic education that goes beyond bilingualism and just teaching the Mexican-American child.

Rose, Peter I. They and We: Racial and Ethnic Relations in the United States. (second edition) New York: Random House, 1974.

A clear and easily readable presentation of the dynamics of ethnic and racial relations in the United States, including definitions of terms and concepts in sociology and intergroup relations that clarify ethnicity.

Schwartz, Audrey J. The Schools and Socialization. New York: Harper and Row, 1975.

Socialization is an important element in ethnicity. This sociology text clearly covers the implications of the individual's experience in the family, the neighborhood, and the school.

Social Science Education Consortium. Materials and Human Resources for Teaching Ethnic Studies: An Annotated Bibliography. Boulder, Colorado: S.S.E.C., 1976.

This annotated bibliography contains over 1,100 entries including curriculum materials, teacher and student resources, films, listings of ethnic organizations, and publishers of ethnic studies materials.

Stone, James C. and Donald DeNevi. Teaching Multi-Cultural Populations: Five Heritages. New York: Van Nostrand, 1971.

Prepared especially for teachers, this book of readings and articles gives useful information on teaching children of five minority heritages.

Te Selle, Sallie (Editor). The Rediscovery of Ethnicity. New York: Harper-Colophan, 1973.

This book brings together articles and readings on culutral pluralism and the "new" ethnicity in America.

MULTI-ETHNIC CURRICULUM MATERIALS FOR ELEMENTARY SCHOOLS

Early Elementary

Title: Colors of Man Kit
Developer: Eugene and Evelyn Winslow
Publisher: Afro-American Publishing Co., Chicago, Ill.
Date: 1971
Level: Early Primary

This kit includes a children's book, teacher's guide, posters of the children's faces, ditto masters, and an interesting set of crayons that are skin colors for mixing and blending. The teacher's guides contain many stimulating suggestions for activities in the K-3 classroom centering around skin colors and racial identification.

Title: Discovering the World: World Awareness for Young Children
Editor: Edith W. King
Publisher: Spoken Arts, Inc.,
310 North Ave., New Rochelle, New York, 10801
Date: 1971
Level: Early Primary and Middle Elemantary Levels

A set of four filmstrips and four audio-cassettes to present concepts of ethnicity, intergroup relations, global perspectives, and a sense of cultural dignity through a combination of music, art (including children's art), and poetry. Includes a teacher's guide with suggestions and further activities.

Title: My Family and Our Helpers.
Editor: Barbara Sprung
Publisher: Milton Bradley Co., Springfield, Mass.
Date: 1974
Level: Kindergarten

These two kits contain cardboard dolls to be placed on stands. Young children can role play and use them for imaginative play to understand career-role and sex-role identifications.

Title: People at Work
Editor: Barbara Sprung
Publisher: Instructo Corp., Paoli, Penn.
Date: 1975
Level: Kindergarten, Early Primary

A set of photos depicting men and women of a variety of ethnic backgrounds at work on jobs and professions that are nonstereotypic and present children with multi-ethnic perspectives.

Middle Elementary

Title: Firebird Library
Editor: Misha Arenstein
Publisher: Scholastic Book Service
Date: 1973
Level: Grades 3-5

This series of paperback books consists of 16 different stories about individuals of various ethnic backgrounds. They present aspects of American history and tradition in a fresh and exciting manner especially appealing to middle-elamentary-school children. There is a teacher's guide that suggests further activities, as well.

Title: Six Families in the U.S.
Editor: Zelda Sweet
Publisher: Encyclopedia Britannica, Inc., Chicago, Ill.
Date: 1973
Level: Grades 3-5

This series of filmstrips depicts the daily life of six different ethnic families in the United States, including Appalachian, Black, Puerto Rican, Chinese, and rural families.

Title: Navajo Folklore
Editor: George Mitchell
Publisher: BFA Associates, Santa Monica, California
Date 1969
Level: Primary and Elementary generally

A series of four delightful filmstrips and audio-cassettes done in cartoons of four Navajo tales, beautifully narrated by the Navajo folkteller, George Singer, and illustrated by him in the Navajo tradition. This media material opens the way for examining other folktales of various ethnic groups with young children.

Title: The Indians Who Met the Pilgrims
Editor: Fred Kresse
Publisher: American Science and Engineering, Boston, Mass.
Date: 1974
Level: Middle and Upper Elementary

This multimedia kit contains student books, artifacts, tapes, filmstrips, photos, and other materials to present to children the story of the Indians of Cape Cod area in Massachusetts. The materials show how the Indians lived through the seasons of the year, and how they have survived down through the centuries to today.

Upper Elementary

Title: Many People's, One Nation
Publisher: Random House, New York, New York
Date: 1973
Level: Grades 6-9

An excellent collection of short stories and articles with stimulating illustrations on authentic situations and happenings to members of various ethnic groups in American life. A useful teacher's guide accompanies the text with many suggestions for activities that cover topics of immigration and the ethnic experience.

Title: Investigating Cultural Plurality
Editor: Richard C. Brown
Publisher: Silver Burdett/General Learning Corp., Morristown, New Jersey
Date: 1974
Level: Grades 6-9

The editor uses biographies and autobiographies in a series of readings to sensitize and inform students about the ethnic experience and the meaning of cultural pluralism in America. The stories can be read to younger children as well. A teacher's guide gives suggestions for activities and other supplementary material.

Title: Learning about Peoples and Cultures
Editor: Seymour Fersh
Publisher: McDougall, Littell and Co., Evanston, Ill. 60204
Date: 1974
Level: Grades 6-9

This is a series of readings on culture and language culled from some of the seminal pieces in the area of anthropology and sociology and simplified for the reading levels and experiential capacities of junior-high-school students. The editor has thoughtfully chosen insightful essays and articles on understandings, attitudes, folkways, and habit patterns of people all over the globe and illustrated the material with striking and stunning photographs and visuals. The accompanying teacher's guide suggests activities and teaching strategies to enrich the readings.

EVALUATION QUESTIONNAIRE

The Center for Teaching International Relations is interested in receiving your comments regarding Teaching about Multi-ethnic Education in the Elementary School: A Pluralistic Approach. Please fill out this questionnaire and return it to the address below.

1. Which of the activities did you find most useful, and why?

2. Which of the activities did you find least useful, and why?

3. Did Part I provide you with sufficient background information?

4. What suggestions do you have for improving this unit?

If you have materials on multi-ethnic education that you or your school district have developed and wish us to look over and consider for publication, feel free to send us copies.

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